



Mr. Meadowcourt's
SERMON

PREACH'D

November 6. 1724.



See Dono.
Rev. John Alwood

1324

Spicer
3 vol

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*The Nature of TRUTH defin'd, and its
Definition apply'd to the HOLY SCRIP-
TURES.*

I N A
S E R M O N
P R E A C H ' D

November 6. 1724.

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Earl COWPER.

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TO THE

Right Reverend Father in God

E D M U N D,
Lord Bishop of *London.*

MY LORD,



THE Design of
this *Dedication*
is not to attempt
any Encomium
of Your Lord-
ship, on account of those
important Services which
You

iv *Dedication.*

You have done for our *Ecclesiastical* and *Civil Establish-ment*, and which are such as must needs be remembred by Posterity with just Applause, as long as any *Monuments* of *History* are preserv'd amongst Men.

But the utmost that my Ambition leads me to at present, is, to return Your Lordship my sincerest Thanks for the several Favours which I have receiv'd from You, and to beg Your Acceptance of this humble Offering ; for
which

Dedication. V

which I must own, I have
some Value, since it gives
me an Opportunity of ac-
knowledging my great and
undeserv'd Obligations to
You; which will always be
acknowledg'd with Pleasure
by one, who has an entire
Sense of Gratitude and Duty
to *Benefactors*, and who is
therefore with the truest
Respect,

My LORD,

Your LORDSHIP'S

most dutiful and

most obedient Servant,

Richard Meadowcourt.

10 JA 66



St. *John*, Chapter xvii. and
latter part of Verse 17.

Thy Word is Truth.



HAT IS TRUTH, was
made a *Question* long
before *Pilate* propos'd it
to our *Blessed Saviour*,
who was himself the
Author and *Original* of
Truth; and whose *Doctrines*, prov'd to
be *Divine* by *Miracle* and *Prophecy*,
might have *answer'd* an honest and un-
prejudic'd *Enquirer*. From the Beginning
of Mankind to the present Time, it's
Truth that has been the *Subject* of *hu-*
man Curiosity, and that has exercis'd the

Activity and Attention of a rational Mind. It's *this* that Men have fought for amongst all the Works and Production of *second Causes*; that they have trac'd through the boundless Extent of *Space*, through the darkest Recesses of *Speculation*, and through the most intricate Tracts and Mazes of *Thought*. It's *this* that the *Leaders* of every *Sect* in *Philosophy* and *Religion* have profess'd to teach; and *this*, that their *Followers* have constantly pretended to have learnt. In short, it's *this* which Multitudes have prefer'd to all other *Acquirements*; which they have valued beyond the largest Superfluity of *earthly Riches*; and which they have purchas'd at the *Expence* of their *Ease*, their *Interest*, and their *Lives*; nor have thought such a *Treasure* too highly priz'd, or too dearly bought.

BUT yet was a nearer Survey to be taken of *those Persons* who have seem'd the most earnest and zealous in pursuing after *Truth*, what Numbers would appear to have pursued only its *Name*, and
not

not its *Substance* ; and instead of placing their *Affections* upon a *real* and *proper Object*, to have *doated* upon *Forms* and *Phantoms* of their own *Creation*, the *Products* of a *corrupt Heart*, or a *deluded Mind*. Through *every Age*, and in *every Country*, so many have been met with, who have *imposed* upon themselves ; so many whose *Interest* it was to *impose* upon others ; that *narrow* and *difficult* has been the *Way* that *leads* to *Truth*, and few have *found it out* after the *strictest Search*. Even *They*, who have set themselves up to be the *Guides* and *Directors* of Mankind, whose *Duty* it was to point out that *pure* and *unclouded Light* with which *Truth* is *arrayed*, have generally endeavour'd to *obscure* and *intercept* this *Light*, and to mislead their unwary *Followers* into the *Paths* of *Falshood*, by conducting them to those *Regions* of *thick Darkness*, where *Ignorance* and *Sloth* jointly reside.

However, tho' *Truth* is often forced to wander as a *Fugitive* and *Exile* upon

Earth; tho' *Falshood* so frequently triumphs with *superiour Strength*; yet there are still some *Places* to be seen which are blest'd and enlighten'd by the *Presence* of *Truth*, and *where* Multitudes are so *happy* as to *entertain* this welcome, this celestial *Guest*.

THAT the *Happiness* here mention'd, is no more than every one amongst us may justly boast of, I shall endeavour to prove to you in my following Discourse.

For this purpose I shall first *define* what is meant by *Truth*; and then shall apply its *Definition* to the *Words* of my *Text*, in order to illustrate *those Words*, and to set before you the *Doctrines* which arise from *them* in the clearest Light.

BY *Truth*, as I conceive, is meant the *Conformity* of *Ideas* express'd in a *Proposition* to the *Originals* and *Archetypes* of *those Ideas*.

For

For all *Ideas* express'd in *Propositions*, being *Copies* and *Transcripts* of such *Archetypes* as either are real *Substances* existing without us, or else are *Ideas* themselves, which were form'd at first by our own Minds ; such, for Instance, as *moral* and *abstracted Ideas* are ; it's evident, that *Truth* can be nothing else but the *Conformity* of *Ideas* to those *Archetypes* from which they were originally copied and transcrib'd.

The Method therefore to discover *Truth*, and to distinguish it from *Falseness*, is, to refer the *Ideas* of a *Proposition* to their proper *Archetypes*, and to compare them with one another. If on such a Comparison, the *Copies* are perceiv'd to agree with their *Originals*, the *Proposition* in which this Agreement is express'd may be admitted of as *true* ; But if it happens on the same Comparison that there's no *Conformity* to be perceiv'd between *Ideas* and the *Archetypes* of them, we may justly reject the *Proposition*

position as *false*. And this *Perception* of the Agreement or Disagreement of the *Ideas* of a *Proposition* refer'd as *Copies* to their *Originals* and compar'd with them, is what is meant by the *Knowledge* of *Truth* and *Falshood*; of which, as to their Nature and Distinction, I have now treated as largely as is requisite under the present Head.

I shall proceed in the next Place to apply the *Definition* of *Truth* to the *Proposition* in my *Text*, THY WORD IS TRUTH.

AGREEABLY to this *Definition* the whole Meaning of our *Saviour's* Assertion is, that whatever *Notions* or *Ideas* are conveyed to our Understandings in the *Holy Scriptures*, which are the *Word of God*, are perfectly answerable to their proper *Archetypes*, which either exist without us, or are fram'd and lodg'd in our own *Conceptions*, or else are comprehended in the *Divine Mind* where the *Archetypes* of all Things are eternally fix'd. In

In order to illustrate the foregoing Assertion in the clearest manner; I shall consider the *Truth* of the *Holy Scriptures* as they consist, either, First, of such *Propositions* as are *moral*; or, Secondly, of such as are *Historical*; or, Thirdly, of such as are *mysterious*, and only expressive of *Ideas* whose *Archetypes* are plac'd above the Reach of a *finite Mind*.

WITH respect to *moral Propositions*, the *Holy Scriptures* may be said to be infallibly *true*, as the *Ideas* there express'd are exactly conformable to the *Archetypes* of them; which being placed in every Man's Breast, every one is capable of *perceiving* the *Truth* of the *Scriptures* in this respect. For whatever Rules or Precepts are prescrib'd by the *Word of God*, for moderating the Passions, and regulating the Actions of reasonable Creatures; we can immediately compare with the original *Notions* of *Good* and *Evil*, of *Virtue* and *Vice*, of *Rectitude* and *Depravity*, which we find with-

within ourselves. And indeed, so perfectly conformable are all the *moral Ideas* of the *Gospel* to all *moral Archetypes* universally established, that the worst and most unfair Enemies that *Christianity* ever met with, could not but acknowledge, that the *Morality* of *it* rose to much sublimer Heights than any *moral System* had been carried before *it*, than any besides *it* could possibly be advanced. We have therefore of the *Truth* of the *Gospel-Morality* a real *Perception* and certain *Knowledge*.

AS for *historical Propositions* contain'd in the *Holy Scriptures*, tho' their *Truth* is not built on the *Certainty* of *Knowledge*, yet it stands on a firm Foundation, which is the *Assurance* of *Belief*. For tho' the *Archetypes* of *Ideas* in *historical Propositions*, are *Facts* which long ago ceas'd to exist; yet as those *Ideas* were formerly compar'd with their *Archetypes* by the Persons who have *attested* such *Facts*, and whose *Testimony* is to be esteem'd of undoubted *Credit*, since they

they were appointed by God Himself to be *Witnesses* to his *Truth*, and for this purpose were influenc'd and assisted by his *Holy Spirit*; I say, that on these Considerations, the *Assurance* of the *Truth* of any *historical Proposition* deliver'd in the *Scriptures* results from such strong and irresistible *Evidence*, as almost amounts to *demonstrative* and *certain Knowledge*. And thus it appears that those *historical Propositions* furnish us with sufficient Grounds of *Assent*, and that we cannot *disbelieve* the *Truth* of them without being guilty of an unreasonable and impious *Incredulity*.

The *Propositions* which I am next to consider as *true*, are such as are *mysterious*, and expressive only of *Ideas* whose *Archetypes* are plac'd above the reach of a *finite Mind*.

AMONGST *mysterious Propositions*, all those are to be rank'd, which inform us of the *Existence* of *Spirits* separate from *Bodies*; of the *Joys* of *Heaven*,
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and the *Torments of Hell*; of the *Nature and Offices of Angels*; of the *Mystery of the BLESSED TRINITY*; and of other sublime and intricate *Truths*, which are not made subject to human *Knowledge*. But yet the *Definition of Truth* is as applicable to *these*, as to any other *Propositions* to which you have seen it already applied. For *Truth* being the *Conformity of Ideas* to their proper *Archetypes*, it follows, that the *Ideas of mysterious Propositions* must needs be be *conformable* to the *Archetypes* of them; since such *Propositions* are revealed to us by God, who *cannot be deceiv'd*, and who never *will deceive others*; and therefore, that they are absolutely *true*, according to the *Notion of Truth*, which is above explain'd. It's manifest then, that tho' the *Truth of mysterious Propositions* is the *Object of Faith*, and not of *Knowledge*; yet as that *Faith* relies upon *divine Revelation and Testimony*, the *Evidence of the Truth of those Propositions* is so strong and satisfactory, as not to admit of the least *Shadow of Exception, or Doubt*.

I have now, as I persuade my self, clearly *defin'd* the *Nature of Truth*; and have prov'd, that the *Word of God*, which is the *Gospel of Christ*, appears in *all* its Parts, or with respect to the *moral*, and *historical*, and *mysterious Propositions*, of which it consists, to be entirely agreeable to this *Definition*.

FROM what has been said, it will follow as an undoubted Consequence, that the *Holy Scriptures* are the proper *Test* and *Standard* of all *religious Truth*; and that every *Doctrine* and *Opinion* in Things relating to God, must be *true* or *false*, as they are judg'd to be *answerable* or *contradictory* to this *Standard*. From hence too it follows, that amidst the various *Debates* and *Dissentions* which happen amongst *Christians*, amidst the *Heresies* and *Schisms* which distract the *Church*, the only secure Way to arrive at *Truth*, and to avoid *Falseness*, is to be cautious of *assenting* to *doubtful Propositions*, and to *suspend* our

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Belief

Belief of them, till we have carefully compar'd them with the Holy Scriptures and perceive that they mutually agree and answer to each other. By this means we shall escape from the Snares which are laid to deceive us, by the Craft and Sophistry of the Disputers of this World. We shall clearly discern the Errors, and shall readily detect the Impostures, which abound amongst Men. We shall guide our Assent by an infallible Rule; and shall guard our Faith against the strongest Opposition that Infidelity or Enthusiasm can possibly make.

SUCH are the *general Advantages*, which will result to every Person from the *Practice of comparing religious Doctrines* with their proper *Test and Standard of Truth*. But there are other *particular Advantages* to be distinctly treated of, which *this Practice* affords us consider'd,

1st, As *Christians*.

2dly, As *Protestants*; and, 3dly,

3dly, As *Members* of the *National Church*, which the *Laws* of this *Kingdom* have *establiſh'd* amongst us.

And, firſt, I ſhall treat of the *Advantages* to be reap'd by us as *Chriſtians* from *this Practice*.

As often as we compare the *Doctrines* of *Mahomet*, or any other *Deceiver*, with the *Gospel of Chriſt*, we are immediately determin'd in our Preference and Choice. We ſee and are convinc'd that the *Doctrines* on one *Side* are wholly compos'd of *Absurdities* and *Fictions*; and that *thoſe* on the other are altogether *conſiſtent* with *Reason*, and *conformable* to *Truth*: That the *former Doctrines* tend to *corrupt* the *Minds* and *Morals* of Mankind; but that *the latter refine* our *Thoughts* and *reform* our *Actions*, by ſuch *Motives* and *Precepts* of *Virtue*, as are ſuited to *correct* every *vicious Habit*, and *irregular Deſire*. And, laſtly, that the *Doctrines* of *Deceivers* convey to us *Notions* which
are

are utterly *unworthy* of a *Deity*, and *inconsistent* with those *Attributes*, which both *Reason* and *Christianity* ascribe to a *Being* who is infinitely *wise*, and *powerful*, and *good*.

The *Result* therefore of such a *Comparison* will be *this*, That having a rational and well-grounded *Assurance*, that *Christianity* is the only *Religion* that carries with it the *Marks* of *divine Revelation*, we shall entirely acquiesce in the *Belief* of it, without yielding to any Attempts to stagger our *Faith*, and without being misled by an *unsettled Judgment*, to wander through the *Wilds* of *Falshood* and *Error* in a vain Pursuit after *religious Truth*.

2. The *Advantages* of the *Practice* above-recommended, which I am secondly to treat of, are such as are peculiar to us as *Protestants*, and *Members* of that *sound Part* of the *Catholick Church* which is purg'd from the gross *Corruptions* of the *Church of Rome*.

WHEN

WHEN we compare the *Doctrines* of *Popery* with those of the *Gospel*, how wide a Difference is discernable between them! How entirely repugnant do they appear to each other! How *false* and *counterfeit* is the *Copy* of the *divine Original*! How *faint* a *Resemblance* does the *degenerate Offspring* bear to that *heavenly Parent* from whence it *sprung*!

Wherever we turn our Eyes on the *Roman Church*, an endless and shocking Train of *Impostures* and *Fictions*, of *Errors* and *Delusions*, of *superstitious Rites* and *idolatrous Practices*, present themselves to View. With Dread and Astonishment, we survey a tyrannical and antichristian *Church* trampling on *Truth*, and insulting over *Reason*; enslaving the *Judgment*, and blinding the *Understanding*; prescribing an *implicite Assent* to *absurd Propositions*, and commanding *absolute Obedience* to its *unjust Decrees*. We see a *Church*, the Reverse of what our *Saviour* and his *Apostles* establish'd, whose

whose Aim is to promote the *Ignorance* instead of the *Instruction* and *Knowledge* of its *Members*. A *Church*, that grasps at the whole Extent of worldly *Wealth* and *Power*; and that endeavours to cheat Mankind out of their *Ease* and *Happiness* in *this Life*, on a Pretence of securing them from *Misery* in *the next*. In a Word, we see a *Church*, that to maintain the *Dominion* which it so long has *usurp'd* over the *Faith* and *Consciences* of Men, is dreadfully arm'd with *Racks* and *Inquisitions*, with *Fire*, and with the *Sword*, and with every other *Instrument* of *Penalty* and *Terrour*; lest the *Laity* by comparing its *Doctrines* with *those* of the *Gospel* should be converted to *Truth*; lest they should throw off the painful *Yoke* of *popish Superstition* and should assert that *Liberty* with which *Christ* has made us free.

To look upon a *Church* so corrupt and erroneous in all its Parts, so opposite to *Christianity*, and so destructive to the Peace and Interest of *Civil Society*, is a melan-

melancholy and unpleasant *Contemplation*, not to be indulg'd without Horror and Grief. But yet it's a *Contemplation*, that will always be attended with the most desirable and useful Effects: For *it* will fix upon our Minds a just and lively Sense of the Mercy of God, which was express'd towards us in our *providential Deliverance* from the *Bondage* of *Rome*. It will prepare us to exert all our Zeal and Faculties in Defence of the *Reformation*, and to guard *it* from every Appearance of Danger that can any way threaten *its* Security and Support. And, lastly, *it* will teach us to unite in the strictest Bonds of *Benevolence* and *Charity* with all our *Protestant Brethren*, in defending the *Protestant Cause*; and to resolve rather to *die*, than yield to a *Religion*, which is form'd to deprive us of *Liberty* and *Truth*, and whatever is worthy of our Concern, or Enjoyment in *Life*.

Thus have I set before you the *Advantages*, which accrue to us as *Pro-*
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stants,

stants, from comparing the Doctrines of Popery with the Gospel of Christ.

3. The *Advantages* which I am, Thirdly, to describe, are *those* which are peculiar to us as *Members* of the *National Church*, which the *Laws* of *this Kingdom* have *establisht* amongst us.

WHEN we, who are *Members* of the *Church of England*, examine either the *Articles of Faith*, or the *Forms of Worship*, or the *Canons of Discipline and Government* prescrib'd by our *Church*, we find in *them* nothing that's *contradictory* to *Scripture*; nothing but what we are *persuaded*, is warranted to be *true* by its *strict Conformity* to the *Gospel-Precepts*, and to the *Practice* of the *Apostles*, and of the *primitive Church*. It will therefore be impossible for us, after such a *Persuasion*, not to be easy and quiet in our *Consciences*, as long as we continue in *Communion* with a *Church*, which is built after the *Model* of *Perfection* and *Truth*. By the *Evidence* which it gives us of its
Purity

Purity and Excellence, we cannot but be determin'd to submit ourselves willingly to *its* Guidance and Direction; knowing that such a *reasonable Service* as *it* offers to God must be *acceptable* to Him, and that the Rules which *it* enjoins for promoting of *Order* and *Uniformity* in *divine Worship*, cannot be *displeasing* to a *Being* from whom *Order* and *Uniformity* were first *deriv'd*. As for *Persons* who are *otherwise-minded*, tho' they *charge* us with *Error*, or *Superstition*, or with imposing *unscriptural Terms* of *Communion*, yet by *comparing* the *Doctrines* of our *Church* with *those* of the *Gospel*, we are assured that their *Charge* is *groundless* and *unjust*, and that it's founded either on *Ignorance*, or *Malice*, or *Mistake*.

The *Advantages* which, in several respects, we are capable of receiving from a *Comparison* of *religious Doctrines* with their *Standard* of *Truth*, being now particularly described, it will be easy and obvious for us to *infer*, that the *Practice*

of trying the *Truth* of *religious Doctrines* by such a *Comparison* is a *necessary Duty*, which on the Motives of Interest suggested in this *Description*, we are strongly engaged and incited to *discharge*.

The *Inferences* which are farther deducible from the whole of my foregoing Discourse, are, that since *religious Truth* is of the utmost Importance and Benefit to Mankind, it's our *Duty* to *propagate* and *defend* this *Truth* by the *best* and *most effectual Means*.

To the end therefore, that a *Duty* of so much Consequence may rightly be put in Practice, I shall consider what *Means* are *best* and *most effectual*, either,

1st, To *propagate*, or

2dly, To *defend religious Truth*.

1. BY *propagating* of *Truth*, is meant the *procuring* of *Assent* to it. As therefore *Truth* must be *perceiv'd* before it can
be

be *assented to*, so must those *Means* be the *best* and *most effectual* to *propagate Truth*, which are most adapted to *produce* such a *Perception* and to *procure Assent*. But in order to *produce* this *Perception*, nothing more is required than a *View* of *sufficient* and *satisfactory Evidence* on the *Side of Truth*; so that when the *Evidence of Truth* is *sufficient* to *produce* a *Perception* of it, we cannot *withhold* our *Assent* from it: but when the *Evidence* is *insufficient* for this purpose, then, as there is *no Perception*, there can be *no Assent*. The only way therefore to *propagate Truth*, is to *inform* the *Mind* of all the *Evidence* that can be *urg'd* on the *Side of Truth*, and to *dispose* the *Judgment* to *examine* and *determine* on *such Evidence* in the most *sincere* and *unprejudic'd* manner. If the *Mind* thus *informed*, is *convinc'd* of the *Truth*, the *Judgment* will *embrace* it with a *firm* and *immoveable Assent*: But if the *Judgment* has *examin'd* the *Evidence*, and *determin'd* against the *Truth*, the *Assent* will be *govern'd* by this *Determination*;

tion; nor will ever the *Mind* be prevail'd on by the most powerful *Methods* or *Motives* that can be us'd, to admit of any Thing as *true*, in *Reverse* of that *Sentence* which the *Judgment* has pass'd.

It appears then, that every *Method* of procuring *Assent*, which is opposite to a *free Choice* and a *voluntary Belief*, is absurd and unjustifiable; and consequently, that *Force* and *Persecution*, that *Penalties* and *Terrors*, are *Means* which are utterly improper and ineffectual to propagate the *Truth*. For since *Force* is not capable of convincing the *Mind*, or of conveying any *Light* or *Evidence* to the *Judgment*, it must needs be impossible for it to produce *Assent*, which must spring from *Conviction*, and *Evidence*, and *Light*. So far is *Force* from being serviceable to *Truth*, that it tends to strengthen the *Prejudices* of Men against it, and to give them the most rational Grounds of suspecting, that such *Doctrines* can never be *true*, which owe their *Propagation* to the same *Methods* which
Fals-

Falshood is always seen to rely on for *Subsistence* and *Support*. *Force*, it must be acknowledg'd, may extort *external Conformity* and *Professions* from Men; but it cannot be productive of *inward Conviction* and *real Belief*: It may regulate the *Gestures* and *Actions* of the *Body*; but it has no Power to govern the *Mind*, or to lay *its Operations* under any *Restraint*: In short, *it* may promote the Practice of *Hypocrisy* and *Dissimulation*; but it never can, in the least, contribute to the Advancement of *Piety*, or *Virtue*, or *Truth*.

AS what has been said against the Use of *Force* and *Persecution*, as the *Means* of *propagating Truth*, will hold good with respect to the *Means* which are *best* and *most effectual* for *its Defence*; so I hope to be excused, in having little to offer under the *next Head*, in which I propos'd to treat of *those Means*.

I shall therefore observe to you no more than this, that tho' *Truth* ought
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generally to be *defended* by *Reasoning* and *Argument*, and by *calm* and *dispassionate* Endeavours to *confute* the *Doctrines* and *disprove* the *Objections* of Men who espouse *Falshood*; yet when *these Persons* proceed so far, as to *strike* at the very *Root* of *Religion*, and to *inculcate* such *Opinions* as are *inconsistent* with the *Preservation* and *Interest* of *Civil Society*, it then is incumbent on the *Civil Magistrate*, to interpose and exert *his Power* in *Defence* of the *Truth*, and to *check* the *Growth* of *those Opinions* which are so *contrary* to *Reason* and the *publick Good*. But how far the *Power* of the *Magistrate* ought to be *extended* in *such Cases*, the *Magistrate himself* is the most *proper Judge*; and he is *best acquainted* with the *Laws* of *Society*, by which the *Extent* of *Civil Power* is *measur'd* and *prescrib'd*.

I have now sufficiently explain'd to you, the *Means* which I take to be the *best* and *most effectual*, either to *propagate* or *defend religious Truth*.

IT

IT remains then that I admonish and exhort all Persons present, to be zealous and sincere in applying *these Means* to the Attainment of such *noble and important Ends*.

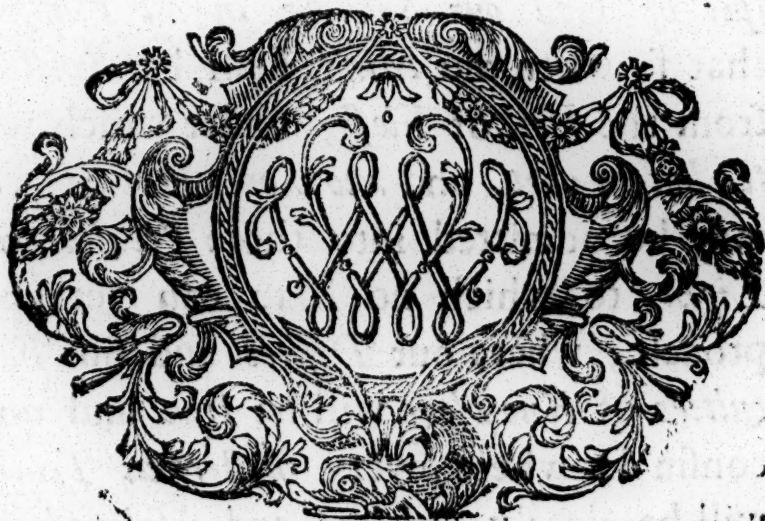
And since it's our Happiness and Privilege to have the *Light of divine Truth* communicated to us, let me exhort you farther, to walk worthy of this *Light*; to add to your *Faith Charity*, and to manifest the Sincerity of your *Professions* by a holy and virtuous *Conversation and Practice*; and, Lastly, To adorn the *Gospel of God our Saviour in all Things*; that so when our *Minds* shall be divested from the *Veil of Flesh*, under which we see but in part, and know only in part, we may be admitted into those *Realms of Light*, to which no Man can yet approach; where our *Desires* and our *Faculties of Knowledge* will be free and unconfin'd; where every *mysterious Truth* will be clearly *unfolded and displayed* to our *View*; where we shall behold God as

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he is, and where our Senses shall have a full Enjoyment of those unspeakable and everlasting Pleasures, which Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive; but to which we are assur'd, that God will be pleas'd to bring us by Faith in CHRIST JESUS; to whom with the FATHER AND THE HOLY SPIRIT, THREE PERSONS AND ONE GOD, be Glory in the Church throughout all Ages.

10 JA 66





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THE DUTY of **PREACHERS** explain'd
and stated, and prov'd to consist in their
endeavouring, as much as possible, by *Persua-*
sion and *Instruction*, to promote the Practice of
UNIVERSAL CHARITY, upon the great
Principles of a pure Heart, and of a good
Conscience, and of Faith unfeign'd: In a Ser-
mon preach'd before the University of *Oxford*,
in *Merton-College Chappel*, May 1. 1721.

II. The *sinful Causes* and *fatal Effects* of the
Practice of *Calumny* and *Defamation* in **RE-**
LIGIOUS CONTROVERSY, *exemplified*
and describ'd: In a Sermon preach'd before
the University of *Oxford* in *Merton-College Chap-*
pel, May 1. 1722.

III. The *Grounds* and *Rule* both of *interpre-*
ting and *trying* the *Interpretations* of **EXTRA-**
ORDINARY EVENTS, prescrib'd and e-
stablish'd, and particularly applied to a Se-
ries of *such Events*, brought to pass in behalf
of the *People* of these *Kingdoms*, from the **RE-**
FORMATION to the *present Time*: In a
Sermon preach'd before the University of *Ox-*
ford in *Merton-College Chappel*, May 1. 1723.

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and proved, and proved to consist in their
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UNIVERSAL CHARITY, upon the great
Principles of a pure Heart, and of a good
Conscience, and of Faith unfeigned: In a Ser-
mon preached at the University of Oxford,
in the Church of St. Mary, May 1. 1721.

II. The Duty of the People and the Effects of the
Practice of Charity and Holiness in RE-
LIGIOUS CONTROVERSY, exemplified
and defended, in a Sermon preached before
the University of Oxford in the Church of St. Mary,
May 1. 1722.

**III. The Ground and the Duty of inter-
cession, and the Importance of EXTERIOR
ORDINARY TITHES**, proved, and ex-
emplified, and particularly applied to a Se-
ries of Good Events, brought to pass in behalf
of the People of this Kingdom, from the RE-
FORMATION to the present Time: In a
Sermon preached before the University of Ox-
ford in the Church of St. Mary, May 1. 1723.

